

THE OLDEST MOSQUE OF GERMANY



BERLIN MOSQUE

A GLORIOUS HISTORY OF INTER-FAITH HARMONY

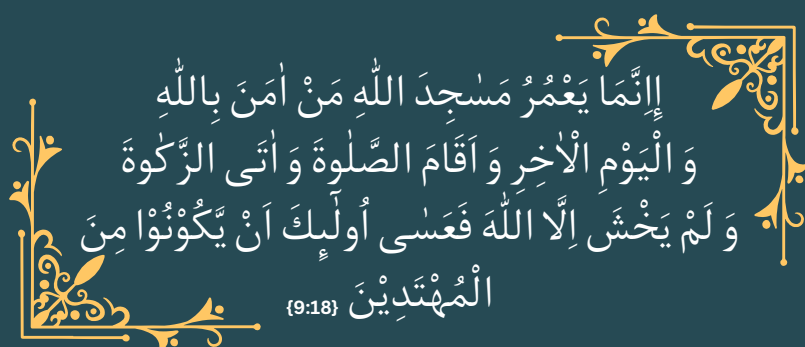
1924-2024

GOLDEN RULES

- This Mosque is a house of Allah. Therefore, it is also a house of peace, which is used exclusively for prayer, sermons, and teaching about Islam.
- This Mosque is open to all Muslims for this purpose. It is also open to all peace-loving people of all nations and religions.
- People following different schools of Islamic law, and different schools of thought, are all welcome to attend this Mosque, and treat each other with respect.
- In this Mosque, the Friday sermon is primarily delivered in German.
- We leave our shoes outside the Mosque, symbolizing that we want to leave behind both inner and outer impurities when entering this sacred space.
- To show respect to Allah and the other Mosque visitors, we enter the Mosque with modest clothing and switch off all electronic devices beforehand.
- All audiovisual recordings are prohibited in the Mosque and in the community center; exceptions may only be granted by the Imam of the Mosque
- We want to avoid any political, national, or sectarian arguments in this Mosque and behave like brothers and sisters. A Muslim is one from whose tongue and hands others are safe.
- We all need to contribute to the maintenance and care of this Mosque as much as we can. Every donation, however small, is welcome and helpful.
- This Mosque was built by the Lahore Ahmadiyya Movement For the Propagation of Islam (AAIIL), which continues to maintain it. Therefore, the Imam (prayer leader or his representative) is appointed by AAIIL

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"ONLY HE CAN MAINTAIN THE MOSQUES OF
ALLAH WHO BELIEVES IN ALLAH AND THE LAST
DAY, AND KEEPS UP PRAYER AND PAYS THE
POOR-RATE AND FEARS NONE BUT ALLAH. SO
THESE IT IS WHO MAY BE OF THE GUIDED
ONES."

WHO WAS THE FOUNDER OF THE AHMADIYYA MOVEMENT?

HAZRAT MIRZA GHULAM AHMAD,
was the Reformer (Mujaddid) of the 14th
Century, who founded the Ahmadiyya
Movement in Islam.

He encouraged Muslims to join his
Movement as a way to revive the original
spirit of the Qur'an and the Sunnah of the
Holy Prophet Muhammad (PBUH). The
guiding principle of his Movement is to give
religion precedence over worldly affairs.



Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908) was a saintly figure who played a critical role in the revival of Islam, revitalizing the faith of Muslims, and refuting attacks by opponents of Islam. He was a prolific writer, a great orator and victorious debater who brought an intellectual revolution in the religious circles of the Indian subcontinent and the Western world. His passionate love of the Holy Quran and Holy Prophet Muhammad (PBUH) kindled the renaissance of Islam, spreading from the East to capture hearts in the West. He led the way to interfaith harmony by giving a new meaning to the concept of jihad (holy struggle) by promoting dialogue among various faiths based on the beauty of their Holy Books. His logical approach to Islam attracted disciples from all walks of life, including the intelligentsia, who were being influenced by atheism. He was a devoted community organizer and prolific author, who wrote more than seventy-five books to expound upon the power of a Living, Communicating God, the beauty of Islam, and its timeless relevance.

Hazrat Mirza Ghulam Ahmad rekindled Divine love in disillusioned hearts, and presented religion as a vital guiding light, rather than a ritual or a relic of the past. It was his vision to spread Islam through logical arguments by presenting the beauty and rationality of Islam. It was this vision that provided impetus to the formation of centers of learning such as the Berlin Mosque.

**"The Quran contains the answers to any
objections that have ever been made, or
will ever be made against it."**



Die mohammedanische Kolonie in Berlin feiert das
Purandarschah-Raid in Ala Matheon am Cohnholliner



وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

And among you there should
be a party who invite to good
and enjoin the right and
forbid the wrong. And these
are they who are successful.

Quran (3:104)



FOUNDING THE BERLIN MOSQUE

The idea for this historical mosque came from a dedicated and diverse group of Muslims, who felt the urgent need for an Islamic center in Berlin in 1920. This was communicated to the Imam of the Shah Jahan mosque in Woking, England, and passed on to the Lahore Ahmadiyya Center in Lahore, Pakistan. The Head of the Movement, Maulana Muhammad Ali, made an appeal for donations to establish Islamic centers in Europe.

Maulana Sadruddin and Maulvi Abdul Majid helped lay the groundwork for the Berlin Mosque in the initial stages, with support from Muslims in Berlin. In July 1923, a two-acre parcel of land, belonging to the local Municipal Committee, was purchased by the Lahore Ahmadiyya Movement. Inspiration for the Mosque's architecture was taken from the Taj Mahal in Agra, the Badshahi Mosque in Lahore, and Islamic architecture in Alhambra, Spain, making it a rare specimen of architecture and an ornament of Berlin. The architect supervising the project was Karl August Hermann. The construction of the Mosque proceeded steadily, despite malicious rumors from some quarters. As the beautiful Mosque emerged, it really helped spread the positive image of the Lahore Ahmadiyya Movement as a dedicated organization committed to the promotion of Islam as a peaceful, rational, and welcoming religion, and committed to removing misconceptions about the pristine faith of Islam. During the construction of the Mosque, Maulana Sadruddin continued to deliver lectures on Islam, and invited dignitaries to participate in this noble cause.

From its inception, the Mosque was built on a foundation of harmony and collaboration. The opening ceremony of the Berlin Mosque was held on 26th April 1925, in which Maulana Sadruddin gave a speech, and Russian, Turkish, and Iranian gentlemen addressed the gathering and talked about the importance of strengthening mutual ties of solidarity among Muslims, and avoiding the curse of sectarianism.

After the initial structure was completed, more work needed to be done to complete the minarets and the dome of the Mosque as planned, for which an impassioned appeal was made by Maulana Sadruddin and Maulana Muhammad Ali. The members of the Lahore Ahmadiyya Movement donated wholeheartedly for this cause, with notable contributions being made by the women in the form of their most valuable savings, their jewelry, which served as a source of economic security during hard times for them. Different methods were adopted as a means of incentive to make children and women contribute for the noble cause. Children were asked to contribute daily by saving some money out of their pocket money, while women would put a handful of flour into a tin daily and every Friday a person would come and collect the flour. The money obtained by selling it was added to the Mosque Fund. This was in addition to the regular monthly donations and other kinds of charities in which members participated. Building the Berlin Mosque was a labor of love and faith.

Foundation Stone Ceremony 1923





وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast by the covenant of Allah all together, and do not be disunited.

Quran:(3:103)





BRIEF HISTORY OF OUR MOVEMENT

HAZRAT MAULANA NUR-UD-DIN

Maulana Nur-ud-Din (1841-1914) was a close companion of Hazrat Mirza Ghulam Ahmad, who was elected as his first successor. He traveled extensively for religious learning in India, Mecca, and Medina to study Quran, Hadith, and Eastern medicine. He was considered a great scholar of the Holy Quran and wrote many books to present the beauty of Islam. Under his leadership, the Ahmadiyya Movement began to organize missionary activities throughout the world.



HAZRAT MAULANA MUHAMMAD ALI

Maulana Muhammad Ali (1874-1951) in 1914, along with his associates, founded in Lahore the Ahmadiyya Association for the Propagation of Islam. Though a lawyer by training, he dedicated his life to the service of Islam. He was the first Muslim in the entire Islamic history whose English translation and commentary of the Holy Quran reached the West. He also wrote an Urdu commentary of the Holy Quran and translated the Hadith collection of Imam Bukhari into Urdu with a commentary. Furthermore, he wrote more than 100 books, including his masterpiece "The Religion of Islam". His literature on Islam stimulated critical thinking both in his time and in the present era. It was in his leadership that the Berlin Mosque was established.





يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware.

Quran:(49:13)



HAZRAT MAULANA SADR-UD-DIN

Maulana Sadr-ud-Din (1881-1981) was the founder of the Berlin Mosque and later became the second President of the Lahore Ahmadiyya Movement. He initially served as the Imam of the Woking Mosque in the UK before moving to Berlin, where he laid the foundation for this historic mosque. During his time in Germany, Maulana Sadr-ud-Din played a pivotal role in the construction of the Berlin Mosque, which stood out as a rare specimen of architectural beauty. From its inception, the Berlin Mosque played a vital role in attracting the people of the West to Islam. In 1926, Muhammad Asad, famous Muslim intellectual, and Quran translator, accepted Islam in this Mosque. The Berlin Mosque started publishing a quarterly magazine in German called Moslemische Revue. Under the supervision of Maulana Sadr-ud-Din, the Holy Quran was translated into the German language and its first edition was published in 1939.



HAZRAT DR. SAEED AHMAD KHAN

Dr. Saeed Ahmad Khan (1900-1996) became the third President of the Lahore Ahmadiyya Movement following a long and distinguished career as a physician. He had a keen interest in the renovation of the Berlin Mosque. It was his heartfelt desire to see the mosque restored to its original glory. He traveled far and wide to arrange finances for the renovation of the mosque. He entrusted Mrs. Samina Malik in the USA with the task of raising funds for the project, and she played a crucial role in its success. Through her tireless efforts, the Berlin Mosque was registered as a Monument of Berlin, and financial assistance was secured from the Berlin Monument Department. As a result, the dome of the mosque, minarets and part of the Imam house got renovated. Dr. Saeed Ahmad Khan appointed Chaudhry Saeed Ahmad as the Imam of this historic mosque, who worked day and night to establish it on strong footings.





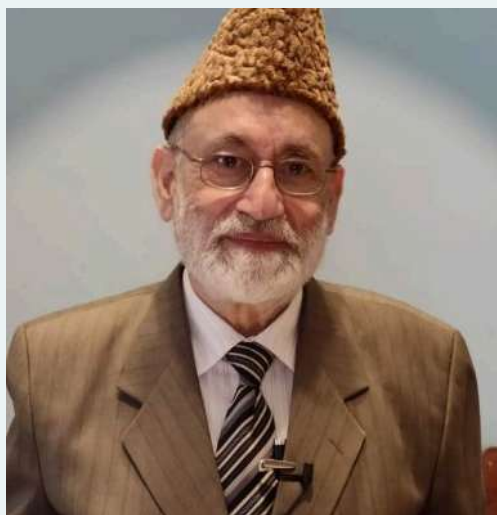
HAZRAT DR. ASGHAR HAMEED

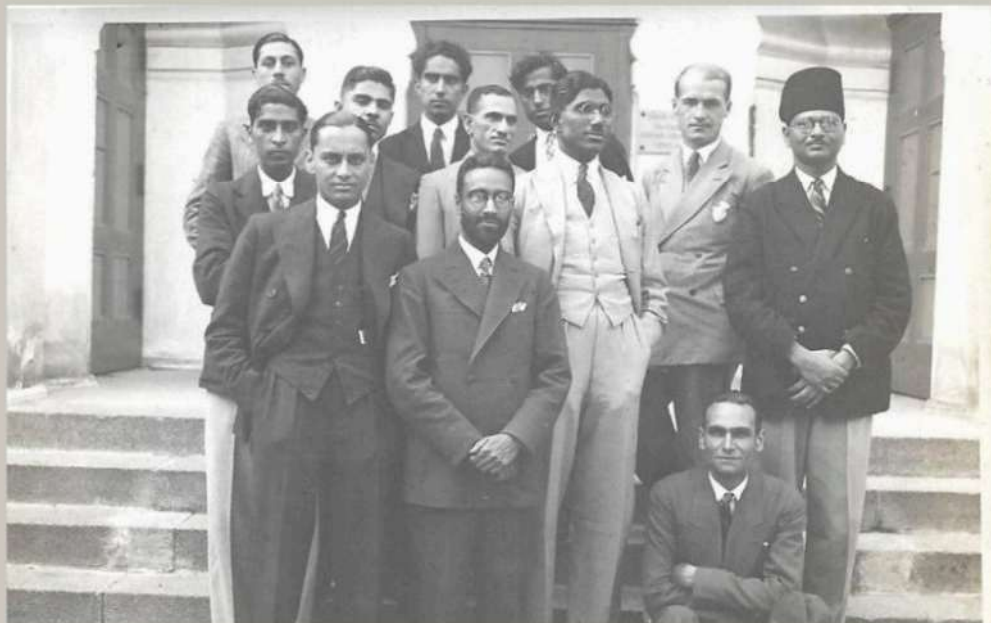
Professor Dr. Asghar Hameed Sahib (1919-2002) retired as the Dean of the Faculty of Architecture and Planning at the University of Engineering and Technology, Lahore. After becoming the fourth president of the Lahore Ahmadiyya Movement, he continued his predecessor's tradition to make the Berlin Mosque a successful mission. He appointed Mr. A. S. Santoe of Holland to oversee the mosque's renovation, who rendered great services in maintaining the mosque and raising funds from various organizations. Under his leadership a new architect was engaged, and the renovation was eventually completed in 2022.



HAZRAT DR. ABDUL KARIM SAEED

The current President of Lahore Ahmadiyya Movement is Professor Dr. Abdul Karim Saeed, who at the pinnacle of his career as a physician sacrificed to dedicate his life to the Movement. He continued the legacy of his predecessors in his resolve to renovate the Berlin Mosque to its original glory. He traveled extensively to collect funds for the renovation of the mosque. More than a million Euros have been spent to renovate this jewel in Berlin. He assigned this uphill task to Mr. Amir Aziz, current Imam of the Berlin Mosque. Mr. Aziz, with his untiring efforts and devotion, facilitated the renovation of the mosque.





وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَسِعَ عِلْمُهُ

And Allah's is the East and the West, so whichever way you turn, there is Allah's purpose. Surely Allah is Ample-giving, Knowing. Quran: (2:115)

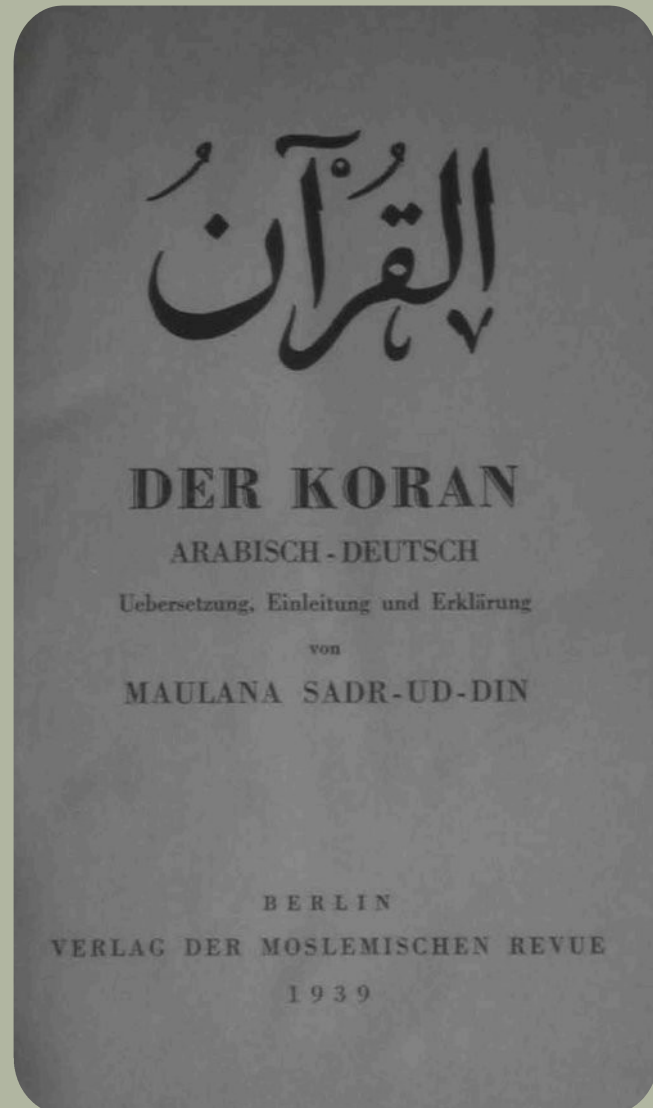
GERMAN TRANSLATION OF THE HOLY QURAN

In 1926, the Lahore Ahmadiyya decided to undertake the translation of the Holy Quran into German. The translation by Dr. Abul Hasan Mansoor under the supervision of Maulana Sadr-ud-Din, was completed in 1934 in Lahore. It was subsequently checked by Dr. Abdullah, Dr. Nazir-ul-Islam, and Dr. Hamid Marcus. Maulana Sadr-ud-Din then went to Berlin from April to December of 1937 to arrange for its printing.

Dr. S. Muhammad Abdullah, diligently performed the duties of the Imam from 1928 to 1939, and obtained his Ph.D. from the University of Berlin. During that time he supervised the proofreading and printing of the German translation of the Holy Quran. He had to leave in 1939 due to the outbreak of war, as he was a citizen of British India. Dr. Nazir-ul-Islam served as the Assistant Imam from 1934 to 1938. Since he had learned German, he worked on revising the German Quran translation. Finally, the translation came out of the press in August 1939.

This translation of the Holy Qur'an was appreciated in German circles. One German scholar expressed his opinion in the following words:

"This translation has not only fulfilled a long-felt educational and religious need but it has also ensured that its dissemination will greatly spread and popularize the knowledge of the Quran and the teachings of Islam."





MOSLEMISCHE REVUE

In January 1924, Maulana Sadr-ud-Din started publishing a quarterly magazine in German called Moslemische Revue, the first Muslim magazine published in the country. Most of the articles were contributed by newly converted German Muslim scholars such as Dr. Hamid Marcus, Dr. Khalid Banning and Dr. Arif Griffelt. The magazine also featured translations of articles written by Hazrat Maulana Muhammad Ali and Maulvi Abdul Majid. Maulana Fazal Karim Durrani, another Imam of the Berlin Mosque, wrote articles in the Moslemische Revue to refute the objections raised against Islam by Prof. Pecker, a well-known German scholar and Minister of Education. He also wrote a series of articles on the Ahmadiyya Movement, which were later published in English in the form of a book entitled The Ahmadiyya Movement. He also expressed his thought-provoking views on the method to be adopted in propagating Islam in Europe.

The periodical soon became popular not only in Germany, but also in other neighboring countries. Its articles, translated into Croatian and other local languages, carried the message of Islam to a wide section of people in the region. More than half of the German Muslim converts had entered the fold of Islam after reading its articles. Due to financial difficulties, publication was suspended for two years. However, through the efforts of Dr. S. Muhammad Abdullah, it was resumed in 1929 and continued until 1939, when the Second World War broke out and its publication had to be stopped.

This magazine continued the scholarly tradition of the Lahore Ahmadiyya Movement, which believes that the beauty of Islam, explained by logical arguments and reason, will win over hearts and minds and will clarify all misunderstandings about Islam.





FAMOUS PEOPLE VISITED THE BERLIN MOSQUE

Wilmersdorf

Berlins erste Moschee öffnet
auch für Nicht-Muslime –
und prominente Besucher

SONNABEND, 23. MÄRZ 1929

Seit einem Jahr nun erfreut der Anblick dieses exotischen, prächtigen Baus die Augen der Berliner. Die Rede ist natürlich von der Wilmersdorfer Moschee, die im März vergangenen Jahres die Pforten öffnete – nach vierjähriger Bauzeit. Der Vorbeter der Gemeinde, Imam Sadr ud-Din, will den Ort als Begegnungsstätte für Gläubige aller Konfessionen verstanden wissen: „Unsere Moschee wird, hoffe ich, von der Einheit Gottes und der Brüderlichkeit unter den Menschen eine beredte Sprache sprechen. Dieses Gotteshaus soll verkünden, dass es nur einen einzigen Gott über uns allen gibt, der zugleich der Gott aller Völker ist.“ Der Imam ist deshalb auch überzeugt, dass sich seine Glaubensrichtung in Berlin gut zu den anderen gesellen und auch neue Anhänger finden wird: „Der Islam ist nicht nur eine von den fünf großen Weltreligionen, sondern er ist die Religion der Menschheit schlechthin. Er gehört keinem besonderen Volke, auch keinem besonderen Lande zu“, sagt er.

Doch auch wer den Übertritt zum orientalischen Glauben nicht vollziehen möchte, dürfte an den Veranstaltungen der moslemischen Gemeinde Interesse finden. „Im Mittelpunkt unserer Zusammenkünfte stehen Vorträge, die über den Islam, seine religiöse und kulturelle Bedeutung und über Themen der vergleichenden Religionswissenschaft gehalten werden“, sagt der Schriftsteller Hugo Marcus, der in der Gemeinde die Geschäfte führt. Und Marcus, der vom mosaikischen Glauben zum Mohammedanertum konvertierte, verspricht: „Die Mitgliedschaft und der gastweise Besuch steht gleichfalls Angehörigen aller Bekenntnisse, aller Rassen und Klassen offen. Und Christen, Juden, Freidenker sind uns ebenso willkommen wie unsere moslemischen Brüder. Wir beschränken uns nach keiner Richtung.“ Viele Berliner sind der Einladung der Gemeinde bereits gefolgt und haben Veranstaltungen im moslemischen Gotteshaus besucht – unter ihnen so bekannte wie Albert Einstein, Martin Buber, Martin Niemöller, Thomas Mann und Hermann Hesse.

Von politischen Unterhaltungen jeder Art bittet die Moslemische Gemeinschaft abzusehen. Die Zusammenkünfte finden jeden ersten Freitag im Monat um 8.30 Uhr im Hause neben der Moschee, Briener Straße 7, statt.

JOHANNES C. BOCKENHEIMER

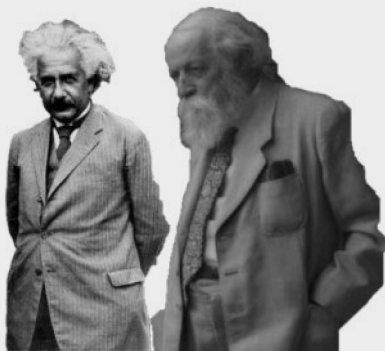
CRESCENT OVER WILMERSDORF

Berlin's first mosque also opens for non-Muslims
and prominent visitors Saturday, March 23rd,
1929

For a year now, the sight of this exotic, magnificent construction has delighted the eyes of Berliners. We refer, of course, to the Wilmersdorfer Mosque, which opened its doors in March of last year — after four years of construction work. The congregational prayer leader, Imam Sadr-ud-Din, wants the place to be known as a meeting place for believers of all confessions: “Our mosque will, I hope, speak eloquently of the Unity of God and the brotherhood of man. This house of God is going to proclaim that there is only one God over all of us, who is at the same time the God of all peoples.” The imam is also convinced, therefore, that his faith in Berlin will be of benefit to those of other communities and even find new followers: “Islam is not only one of the five major world religions, but it is the religion of humanity par excellence. It does not belong to any particular people or even to any particular country,” he says.

Rather, even those who do not wish to adopt the Eastern faith should be interested in the Muslim community's functions. “At the center of our meetings are the lectures held on Islam, its religious and cultural significance, and on topics in the comparative study of religion,” says writer Hugo Marcus, who is the business manager for the community. And Marcus, who converted from the Mosaic to the Mohammedan faith, gives this undertaking: “Fellowship and hospitality are open in the same way to those of all confessions, races and classes. And Christians, Jews, free thinkers are as welcome as our Muslim brothers and sisters. We do not restrict ourselves to any one creed.” Many Berliners have already availed themselves of the community's invitation and have attended events in the Muslim place of worship — among them such well-known figures as Albert Einstein, Martin Buber, Martin Niemöller, Thomas Mann and Hermann Hesse. The Muslim community requests abstention from political discussion of any kind. The meetings take place every first Friday of the month at 8.30 a.m. in the house next to the mosque, Briener Straße 7.

JOHANNES C. BOCKENHEIMER





GERMAN MUSLIM SOCIETY IN BERLIN

On 22nd March 1930, the German Muslim Society was formed. It comprised of Dr. Hamid Marcus as President, Professor Dr. Sheikh Muhammad Abdullah as General Secretary, and some other notable Muslim and non-Muslim members. Imam Dr. Muhammad Abdullah organized the Islamic activities of the Mission and reactivated the German Muslim Society, which played an effective role in informing Berlin's educated circles of the Mosque's activities. At the meetings of the Society, Dr Hamid Marcus and other new German Muslims delivered scholarly discourses on various topics. From time to time, many scholars of various schools of thought delivered talks and took part in the discussions on this forum.

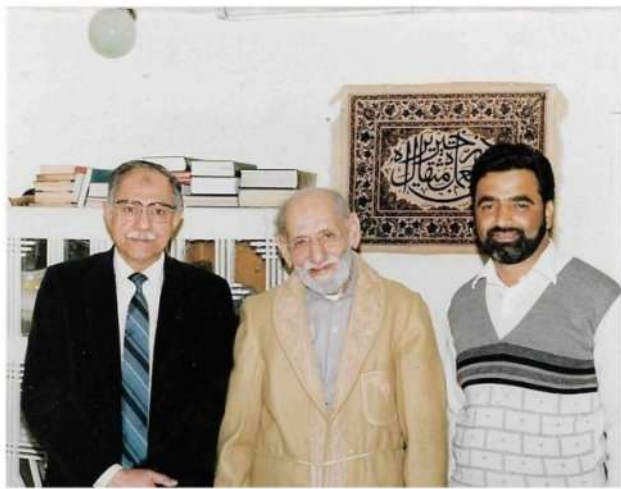
The German Muslim Society was the first to celebrate the Holy Prophet's (peace be upon him) birthday, for which the Mosque and Imam House were illuminated with traditional lights , a unique event in Berlin's history.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not set up any partner with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims.

Quran: (3:64)





WORLD WAR TWO (1939-1945)

The Berlin Mosque was affected during World War Two in several ways. It forced Dr. S. Muhammad Abdullah, who was diligently performing the duties of the Imam since 1928, to leave in 1939 since he was a British Indian citizen. Dr. Aziz-ur-Rahman carried on the activities of the Mosque between 1933 and 1937 as the Assistant Imam, in the absence of Dr. Abdullah. Dr. Nazir-ul-Islam served as the Assistant Imam from 1934 to 1938. He also served as Imam of the London Branch between 1977 and 1981.

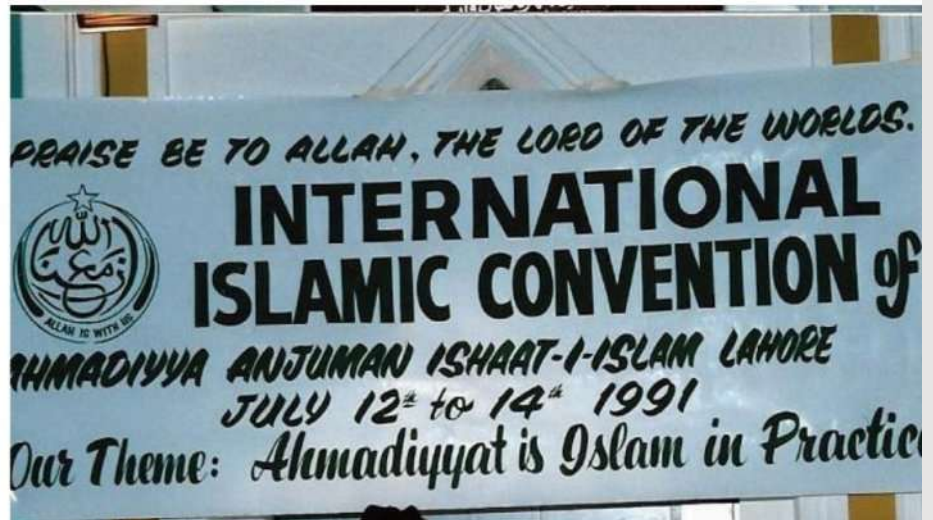
The contact between Berlin and the Lahore Ahmadiyya Movement was severed until the end of the War. The vicious air attacks launched by the Allied and American forces on Berlin resulted in most of the city being destroyed. The Imam House, the dome and the minarets of the Mosque were badly damaged. Mrs. Amina Mosler, a German Muslim lady, was the sole and dedicated caretaker of the Berlin Mosque during parts of the Second World War. She had founded the Women's League of the German Muslim Society, which did commendable welfare work. She reported that the Mosque sustained little damage from the bombing until the end of April, when fighting broke out in the marketplaces and streets of Berlin. At that point, the men of the S.S dug a trench in the Mosque's garden, while Russian soldiers kept launching attacks from the Wilmersdorf cemetery. Many of the bombs hit the Mosque.



During the war, Mrs. Mosler is credited with keeping the mosque alive and functioning as much as possible, even though her own home was destroyed by the bombing. In her own words: "Until the Mosque was repaired, we made arrangements for prayers in a room of our house. When the fighting around the Mosque stopped, we put a huge red flag on the Mosque and wrote in bold letters that the Mosque was the property of British India so we did not have to face any trouble. The printing press, where we used to publish religious literature, was completely destroyed by the bombing."

At the end of the War in 1945 Maulana Muhammad Ali the President of Lahore Ahmadiyya Movement made a passionate appeal for funds to repair the mosque, and said, "although the dome and a minaret have suffered some damage, the minaret which the muezzin climbed to call the Adhaan (the call for prayer) is unscathed. God's name was magnified from that minaret. Allah has shown a tremendous sign in saving His House and has given remarkable evidence of His power and His existence, similar to how the world saw the sign of Divine protection for Prophet Abraham."

For a few years after the war, the Lahore Ahmadiyya Movement could not send an Imam to Berlin. Mrs. Mosler continued to take care of the Mosque where Turks, Yugoslavs and Tartar Muslims continued to gather and pray on Fridays.



POST-WAR PERIOD (1945-1959)

In May 1949, Muhammad Aman Hobohm, a learned and devout German Muslim belonging to the northern German city of Leubec, was appointed as the Imam of the Berlin Mosque. He was a German diplomat, missionary, and social worker. An intellectual, he had been serving German diplomatic missions in various parts of the world. A report by Reuter's Berlin Correspondent noted that more than two hundred Berlin Muslims attended the ceremony in Germany's only Mosque — in the British sector of the city — to inaugurate Imam Mohammad Aman Hobohm as spiritual head of all German Muslims. The inauguration was conducted by Professor Dr. Abdullah, Head of the European Muslim Centre, who was Imam of the German Muslims before the war. Berlin Muslims were estimated at two hundred and twenty comprising Egyptians, Arabs, Indians, Pakistanis, Iranians, Turks, Syrians, Yugoslavs and Germans.

Mr. Hobohm was proficient in German and English, and he also knew Arabic, French and Latin. He started a magazine called The Orient Post (Bareed-i Sharq) from 1950-54 in Arabic, English and German — but could not continue it due to financial constraints. He served as Imam of the Berlin Mosque for almost four years, during which eighty-two Germans entered the fold of Islam.

In the beginning of 1959, Mr. Abdul Aziz Khan of Zaida, Mardan was appointed Imam of the Mosque, but he could only serve for a short period of time, and soon returned to Pakistan.



MUHAMMAD AMAN HOBOHM 1950



FROM 1960-1987

Imam Yahya Butt was appointed the Imam of the Berlin Mosque in 1960. He organized regular activities at the mosque, such as weekly talks and lectures, discussions with Christian students of Berlin University, Interfaith lectures, and lectures at various Muslim organisations. A series of radio talks on significant Muslim events were broadcast on Radio RIAS, Berlin. These talks were later published as booklets, addressing a variety of important and often misunderstood topics.

Maulana Butt served as Imam of the Berlin Mosque for more than twenty-seven years during which one hundred and seventy-five people entered the fold of Islam, among them, a judge of the Berlin court and several German scholars.

In 1962, the German Information Bulletin published a brief history of the Mosque and some details about its activities under the title "The Beautiful Mosque of Berlin", writing: "... It is a pleasure of every citizen to take a newcomer to the city in his first leisure time and to visit this most magnificent Mosque... Muslims coming from Muslim countries experience a spiritual joy at this place as, standing shoulder to shoulder, they prostrate themselves before the Almighty ... This Mosque contributes to the repute and prestige of the city. It affords a practical example of the majesty and tolerance of Islam."

The German Muslim Society was revived in 1962 with a diverse group of Muslims holding office under the leadership of Imam Butt. Due to the efforts of Imam Butt and the Mayor of Berlin, the Federal Government allocated a separate piece of land for the burial of Muslims.

With the object of promoting an atmosphere of religious tolerance and mutual understanding between Muslims and Christians, the birthday of Prophet Jesus was celebrated for the first time at the Berlin Mosque on 26 December 1964. It was presided over by the Mayor of Berlin, Mr. William D. Jamseroy. Mr. Kurt Aberhart, Secretary of the All Churches Religious Organization, praised the efforts by the Imam to promote Interfaith understanding and harmony.

In 1970, after thirty-three years, Hazrat Maulana Sadr-ud-Din, visited the Berlin Mosque on his way back from a month-long tour of Trinidad, Guyana and Suriname. In June 1977, Maulana Butt visited Muslim prisoners in the Berlin prison at the request of the Minister of the Judiciary. He spoke with them on different issues and presented some copies of the German translation of the Quran.

In September 1978, Maulana Butt met the Cardinal Secretary of Pope John Paul in a religious conference in Rome, in which he had directed priests to modify their past attitude towards Muslims and to cultivate closer relations and exchange views with them on religious issues. Maulana Butt was invited to present the Islamic position. He spoke about the tradition of religious tolerance within Islam, and the practical examples it provides, since tolerance is not just a policy in Islam, but it is a part of faith to believe that all religions and their founders are from God. He emphasized the respect and veneration among the Muslims for Prophet Jesus and his honorable mother.

In 1980, the Imam of the Berlin Mosque was invited to Tehran by the Revolutionary Council of Iran to participate in the celebrations of the anniversary of the Revolution. In May of the same year, a television documentary entitled "Muslims in Germany" was aired featuring the Berlin Mosque. The endeavors of the Mission were briefly introduced and interviews of some German Muslims were shown.

During the same year, a renowned German publishing firm, Zie Benztryn, compiled articles written by a diverse panel of scholars about life after death. The Islamic point of view was presented by Imam Butt.



RENOVATION AND ACTIVITIES OF BERLIN MOSQUE (1987-2004)



In October 1987, Mr. Saeed Ahmad Chaudhry, a retired aircraft engineer with a passion to serve the cause of Islam, took charge of the Berlin Muslim Mission. The new Imam assessed the financial and organizational aspects of the Mission, especially the repairs that the Mosque and the Mission House required, and started to collect funds. Dr. Saeed Ahmad Khan, then Head of the Movement, also made several appeals for funds for the repair of the Berlin Mosque, since it was urgently needed. In 1993 the mosque was included in the Berlin monument list by the Monument Department.

In 1997, an international Lahore Ahmadiyya Convention was held at the Mosque and was attended by representatives from Pakistan, Holland, England, Suriname, USA, and Canada. The main object was to highlight the activities of the Mission and to launch a worldwide appeal for funds for the repairs of the Mosque and the Mission House. It was decided to declare the year 1997 as the "Year of the Berlin Mosque" in order to boost the campaign for collecting funds.



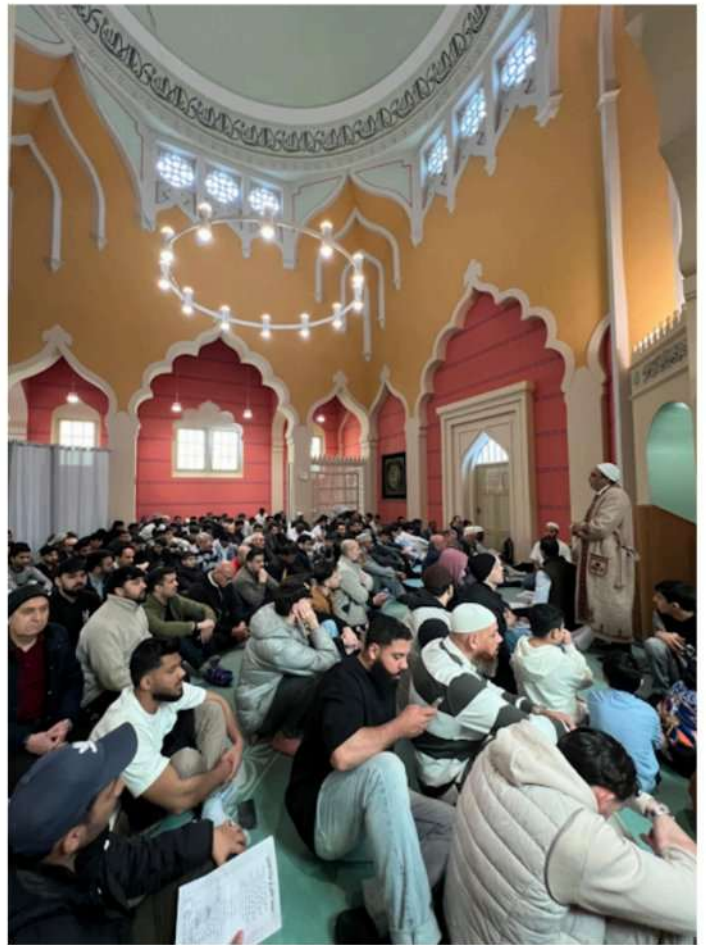
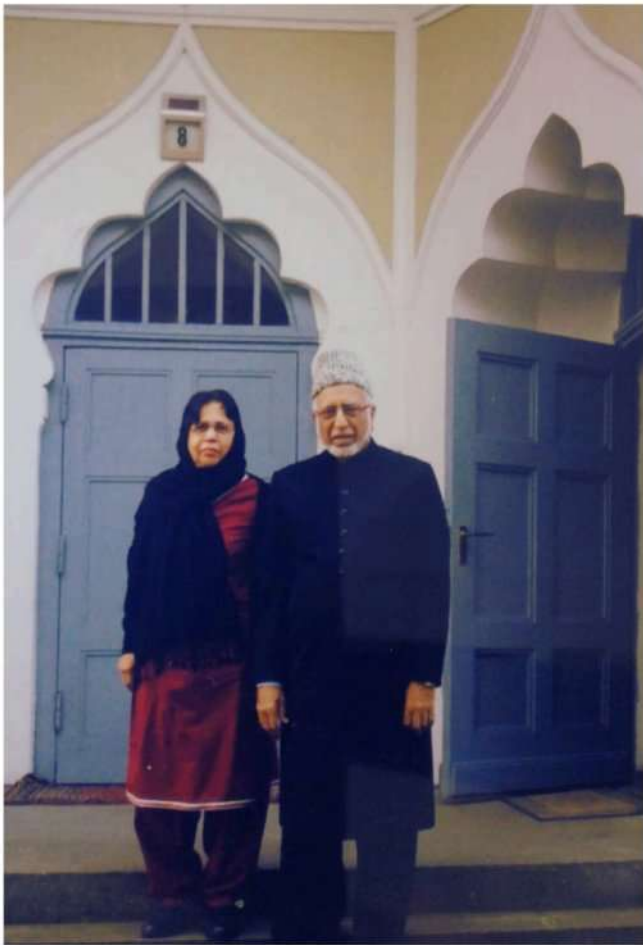
Mrs. Samina Malik, from the USA, visited the Berlin Mosque in 1995 and met with the Monument Department to arrange for the renovation of the extensive damage to the front of the mosque, parapets, roof, dome, and interior of the mission house. Under the supervision of Mr. Lampeitl, the architect, Mr. Wentland from the Monument Department, and Mr. Pintsch, an architect and member of the Pak German Association, Dr. Noman Malik and Mrs. Samina Malik, the renovations were started and eventually completed in four phases.

In the first phase the entire roof of the Mission House was reconstructed as well as the parapets around the roof. In the second and third phases, the minarets were renovated. In the fourth phase, the new dome was constructed, and smaller domes were repaired.



On August 27th, 2001 a ceremony was held in which the cupola was lifted by a crane and placed atop the south minaret, completing the renovations. Mrs. Samina Malik addressed the gathering on the blessed occasion, along with German officials, stressing the fact that they had not only preserved a Monument, but had also helped to ensure that the spirit of Islamic peace, tolerance, and brotherly relations which this Mosque stood for would also endure. The minarets which had been destroyed in 1945 stood tall once more in Berlin.

Meanwhile, Imam Saeed Chaudhry encouraged people of all faiths to visit this beautiful historic building. According to the records maintained by the Imam, during his time, about ten thousand visitors came to the Mosque. They included teachers, students from schools and universities, tourists, police officers, nursing staff, and groups from various churches. Fifty-three persons from various nationalities entered the fold of Islam. At one point, the Imam was able to elicit the cooperation of four German Muslims to start a quarterly magazine, Islam Heute (Islam Today).



2004-2016

In February 2004, Riaz Ahmad Chaudhry, a law graduate, was appointed as the new Imam and served as Imam for a year. Muhammad Ali, an IT programmer from Rawalpindi, had been working in Berlin and helped support the Mosque's work for many years. In July 2005, this devoted young man took over the charge. He worked voluntarily for nearly five years, during which time he made essential repairs and enhanced the security features of the Imam residence and the Mosque. During this period, he received support from Mr. Khalid Iqbal and Mr. Nasir Ahmad from the UK.

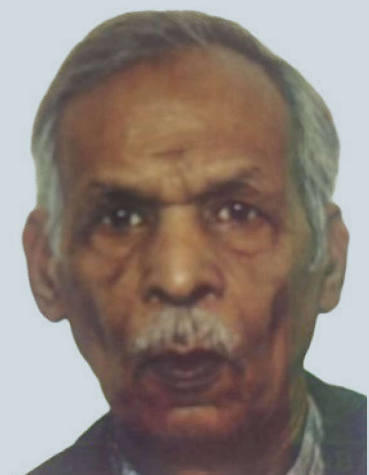


The basement was thoroughly cleared, and old and unwanted items were removed. Copies of Moslemische Revue, Orient Post, and other books, booklets and files were organized. More importantly, copies of Moslemische Revue and Orient Post were scanned and placed on the Lahore Ahmadiyya Movement's website.



Later, through the kind help of Dr. Gerdien Jonker, a well-known writer and research scholar of Berlin, the missing issues of the Moslemische Revue were scanned from the Central Library of Berlin, and added to the website.

Mr. Abdul Aziz also rendered valuable services to Berlin Mosque in assisting Imam Ch. Saeed during very difficult times. The Mosque required renovation and the Imam house needed extensive repair. He served the Mosque with dedication.



Prof. Zafar Iqbal also served the Mosque as acting Imam. He performed his duties with great devotion.



فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

(that light is) in houses which Allah has permitted to be exalted and His name to be remembered within them. Therein do glorify Him, in the mornings and the evenings.
Quran:(24:36)



IMPORTANT CONTRIBUTORS



Syed Nasir Ahmad, a senior member of Lahore Ahmadiyya Movement, played a very vital role in maintaining the Mosque. He served and looked after the Berlin Mosque at a time when it was most needed because due to some unavoidable circumstances no Imam was present. Syed Nasir Ahmad used to visit the Mosque from England from time to time and performed the duty of Imam. He also compiled an English book about the history of Berlin Mosque. It is, in part, due to his dedicated efforts and hard work that the glory of the Berlin Mosque has been restored.



From May 2010 to October 2011, Mr. Yasir Aziz traveled from Sweden several times to look after the Mosque and the Imam residence. On two occasions, between 2010-2011, Mr. S. M. Khalid Iqbal from Woking served as Imam at the Mosque. One night in January 2011, some miscreant attempted to burn down the Imam residence. Fortunately, the fire was extinguished, and only the front door suffered damage. Almost all the local newspapers, such as Die Spiegel, covered the incident. The police investigated the matter. Within a week, the culprit was arrested. It was discovered that he was responsible also for attacking a Turkish mosque in the area on the same night. The door of the Imam residence was repaired.



During this period, Mr. Manfred Backhausen, a sincere and scholarly friend of the Mosque, also volunteered his services, contributing to the management of the Mosque and the Imam residence. He also wrote a concise history of the Berlin Mosque, gathering material that included rare photographs, and enriched it with valuable footnotes and references.

Mr. Ahmed Saadat took over the management of the Mosque and Imam residence from January 2011 till 2014. He managed visitors, the Friday service, the two annual Eids, and other special days such as the Long Night of Religions, European Heritage Day, and Open Day. The activities at the Mosque were published in the local dailies.

The elders and youth of AAHL Holland played a very commendable role in the history of the Berlin Mosque. Members of AAHL Holland consistently supported the Mosque, both financially and through their active involvement. For decades, they were dedicated to maintaining and serving the Berlin Mosque. May Allah grant all of them the highest reward for their selfless and devoted services.



2016-2024

On 1st July, 2016, the Lahore Ahmadiyya Center appointed Mr. Amir Aziz as Imam of the Berlin Mosque. The new Imam faced many challenges, the most important of which was to oversee the renovation of the Mosque, as well as to make it a vibrant Islamic center.

Mr. Amir Aziz holds a Master's degree in English language and literature. He also studied Arabic at Al-Azhar University. He had been teaching English and Islamic studies to O-level students in a well-renowned school in Pakistan for 10 years.

The grand task of the renovation of the Mosque continued under his supervision from 2016 to 2022. With the blessings of Allah, the Mosque was completely renovated for the first time in its one hundred year history. The entire phase was overseen by the Berlin-based architect company D:4.

During this period not only was the Mosque restored to its original form, but the exterior of the Imam House, the outer fence and the four adjacent gardens were also renovated. Permission was obtained for building a place for making ablutions before prayer, and with the generous donation of Dr. Zahid Saeed from the USA, the ablution house was also built.

Finally, the tireless efforts and generous donations of members of Lahore Ahmadiyya community worldwide bore fruit. An International Convention was organized in September 2022 to celebrate the completion of the renovation of the Berlin Mosque.



Another important task was to protect the archives of the Mosque, which were in a very dilapidated state. Professor Dr. Gerdien Jonker a historian from Erlangen University played a very vital role in protection of the archives. The Mosque organization and German National Archives reached an agreement, and as a result, the archives have been handed over to National Archive of Germany. The main aspect of this agreement was that the Archives would be preserved and digitized, which could not have been done without incurring a huge expense.



Moving Forward

Today, by the grace of God, the Berlin Mosque stands in its full glory, as it did in the past. It has attained its goal of bringing peace, harmony and unity among people of various religions, races, and nationalities. The Berlin Mosque is not just a place of worship but a symbol of the unity of humanity. The hundred years history of the Berlin Mosque is a testimony to the fact that diverse human beings can live together in harmony. The Berlin Mosque also assures the people of Germany in particular, and the world in general, that the religion of Islam is a peaceful, logical, and inclusive religion which has no place for violence and oppression.

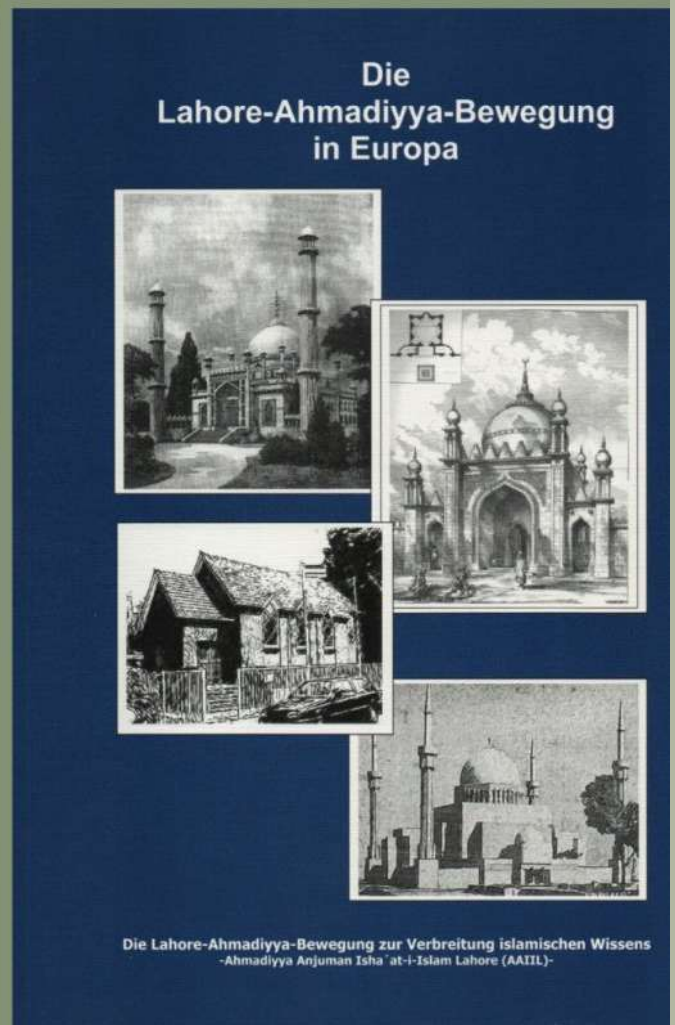
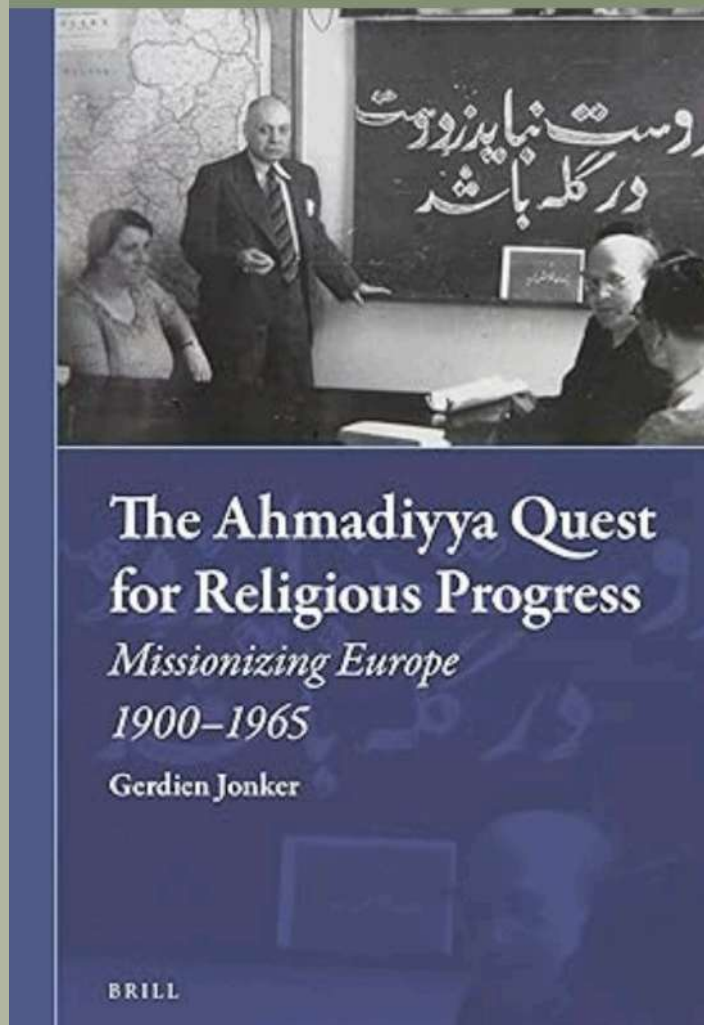
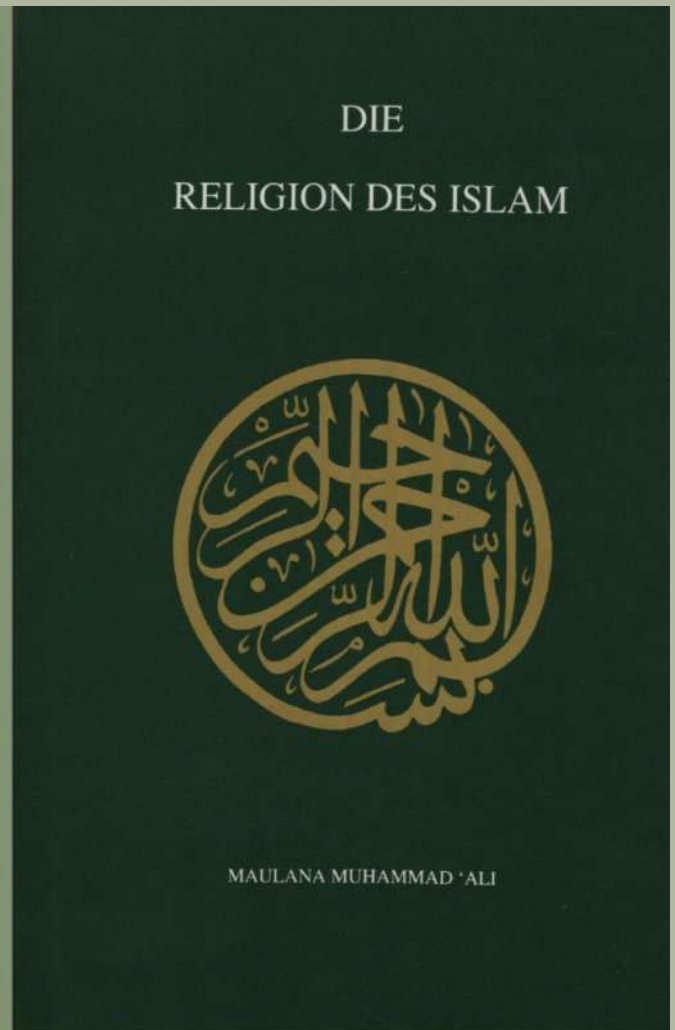
The Berlin Mosque is a beacon of hope not only for Berlin, Germany but for the whole world. The light of Islam, reflected in the truth, knowledge, wisdom, tolerance, logic, and harmony that define the Berlin Mosque, will continue to illuminate the world. It will keep on conveying the message of God: a message of love, peace, compassion, mercy, and the universal brotherhood of humanity. The Berlin Mosque resolves to stay true to its tradition of serving humanity with extreme dedication and devotion.

We ask for your financial support to continue to
take this noble message to the world.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ •

"Call to the way of your Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely your Lord knows best him who strays from His path, and He knows best those who go aright."

Notable Publications



Historical reports about Berlin Mosque

Regd. No. L1361.

THE LIGHT.

EDITED BY MUSTAFA KHAN B. A.

Vol. II. No. 4. JULY 16, 1923. Annual Subscription Rs. 1. For Students Rs. 8. Foreign Countries, 2s.

The Mosque in Berlin.

We have received a cablegram from Maulvi Sadr-ud-Din, the Muslim Missionary in Germany, that a suitable plot has been purchased for the construction of a Mosque in Berlin. It will, no doubt, fulfil the longfelt need of the Muslims residing in the German metropolis. We intend to begin the construction work without delay. The Muslims are, therefore, earnestly requested to lend us a helping hand in the noble and sacred project. All sorts of money may kindly be sent to the Mahasib Ahmadiyya Anjuman-Ishat-I-Islam Lahore.

THE LIGHT.

DATED THE 16TH JULY 1923.

Mystic healing in Islam.

By KH. KAMAL-UD-DIN

Clairvoyance, clairaudience, the read-

Whoever is granted wisdom is granted the goodliest of wealth.—Al-Quran.
Seek knowledge from the cradle to the grave.—Muhammad.

Regd. No. L 1361.

THE LIGHT.

ORGAN OF THE AHMADIYA ANJUMAN-I-SHA'AT-I-ISLAM
LAHORE, INDIA.

PUBLISHED ON THE 1ST & 15TH OF EVERY MONTH.

Vol. V. No. 3. FEBRUARY 1, 1926. Annual Subscription Rs. 2. For Students Rs. 1. Foreign Countries 2s.

THE BERLIN MUSLIM MISSION

ONE MORE SEES LIGHT

DR. MARCUS' ZEAL FOR ISLAM

(OUR BERLIN LETTER)

Maulvi F. K. Khan Durrani, Head of the Muslim Mission, Berlin, writes:

A little while ago I announced the conversion to Islam of one Herr Direktor Hanns Lohmann of Heidelberg. This gentleman is a former officer of the Kaiser's army and is very influential in his circle. An article of his, in which he gives the story of his conversion to Islam, appears in the January issue of the *Muslims of Berlin*. I expect much help from him in our work. Our correspondence is constant, and he often writes to me that he is never so happy as when he receives a letter from me. And now I have to announce the acceptance of Islam of another young man. He is only 19 years old, but has travelled over the whole of Central Europe and knows every bit of the Tyrol and Switzerland. What surprises me most is that in spite of his young years, his views on life are the fruits of his own personal experience and observations and study, and if you could trace your eyes to his youthful face, you would think you were listening to the discourse of a man of ripe years, who claims his words and knows what he is talking about. His entrance into the fold of Islam has given me great pleasure, for such moral freedom and deep insight into truth is a youth of his years is an uncommon occurrence. The gentleman's name is Herr Karl Burkert.

Dr. Marcus' Letter.

We have much pleasure in reproducing below a letter to Maulana Muhammad Ali, from our German Muslim brother, Dr. Hugo Marcus whose enlightening articles on Islam and the Prophet have already introduced him to the world of Islam in general and the readers of *The Light* in particular. The letter breathes a burning zeal for the propagation of the Truth of Islam and should give such of us as are passionate about the spread of Islam in the West some idea of the progress in score for Islam in those lands, (the men of the culture of the West) who in our cause stand a pillar of strength to that cause and the day may not be far when a thousand

Marcus' should spring up from amidst the various European peoples and rise as witnesses to carry on the torch of Islam. The letter runs thus:

Highly Reverend Mr. President Maulana Muhammad Ali.

ASSALAMU-ALAIKUM!

Your name has been of the highest esteem to me for many years through what I have read and heard of you. Now Maulvi Sadr-ud-Din has written to me and Mr. Durrani has also informed me that you personally take a very kind interest in the work which I have had the privilege to do for the advancement of the cause of Islam. I cannot express what a help and encouragement it has been to me. The sense of gratitude is overwhelming, and I have no other wish but that I may express my gratitude through serving the cause of Islam, which is so sacred to all of us. Since I have openly declared my adherence to Islam, I feel a quiet and comfort and a security in me as if after long wanderings I have come back to my father's house.

Meanwhile I have also received a copy of the Holy Quran with its wonderful English translation, for which, Mr. President, we must all thank you.

A strange feeling overcame me as I held the sacred volume in my hands, which had come to me through all the world, and it is my earnest hope that we too should one day bring out a German translation of the Holy Quran, which may not be quite unworthy of your English translation.

In heartfelt gratitude and reverence,
HUGO MARCUS.

Regd. No. L1361.

THE LIGHT.

PUBLISHED ON THE 1ST & 16TH OF EVERY MONTH

Vol. IV. No. 4. FEBRUARY 16, 1925. Annual Subscription Rs. 2. For Students Rs. 1. Foreign Countries 2s.

THE MOSQUE IN BERLIN

The Wonder of German Architects

(Maulvi Feroz Khan Durrani, who a few years back founded a Muslim Mission at Trinidad (West Indies), and after successfully attending the growing tide of Christianity among the Indian population there, founded another Mission at Chicago (U.S.A.) has now been taken off from this latter place to return to India (Maulvi Durrani of the Muslim Mission, Berlin. He has favoured us with the following interesting communication, which, he writes, is "The first instalment" and we set very much forward to the pleasure of many more of the kind during his stay there.—Eds.)

Berlin, January 1, 1925.—I am conscious that I owe you a big debt by now and it is time that I tried to liquidate it. This is the first instalment.

We have all been hearing of the Mosque that is under construction at Berlin. Perhaps the select few have seen the plans. But plans have a strange way of being dumb to all and speak their secret only to the architect. I am not an architect. Even we try to speak to me. Nor do I care to make their acquaintance, for I have seen the original—a structure of brick and mortar and steel.

"As I arrived in Berlin this morning, I got off at a riding stable." After some hesitation I decided at last to call for a taxi, when I was suddenly interrupted by a voice saying "Assalamu-Alaikum." Turning round I found myself face to face with Maulvi Sadr-ud-Din, the Muslim Missionary at Berlin. He had gone there—by mistake! He had very kindly arranged lodgings for me in anticipation, and there we went. After taking a little rest and talking on various subjects and the best ways of learning the German language, we went to see the Mosque. It was not far. From half a mile we could see the dome rising above all the neighbouring buildings. A short brick walk brought us to a wide square intersected by many roads, a train line coming from this side, a main line from that side, an underground railway station a little to the left, a garden here, a garden there, and a pretty plot right in the centre that would bloom with many flowers in spring. On the left hand corner of the plot, some less than seven acres.—On the left and in front, gardens and pleasant little villas surrounded by their own little

gardens and a wide municipal playground that would have been ours. These villas are the residences of University professors and learned men. It is a quiet place, near enough to the centre of communication, yet far enough from their noise and rattle. And the Municipality has ordered that no high house shall be built in that particular locality. It is in the midst of these villas by a gently rising road that the Mosque stands. Its own height combined with the natural rise of the ground gives it a position towering over all other houses in the locality.

The Mosque is not complete and is requiring imagination to picture to oneself what it will look like when the last touches have been given. Yet there are some architectural beauties which I would like to dwell upon. It is not what we call a big Mosque, yet it is big enough to accommodate a congregation of 500 worshippers, if not more, say they. Its own commanding altitude and the two wide minarets when they are built, 90 ft high, and the garden running along almost the whole length of the road will produce an effect which we have hardly imagined. In keeping with the character of the building a purely Islamic style of architecture has been employed, and I am told even the materials of brick and mortar used are of the finest quality. The builders go on unloading themselves "if it comes to that" thing new to them.

There was something strange I saw, "that" the position of the minaret. The height of the minaret created a very knotty problem. If the minaret were

(Continued on page 6.)

Regd. No. L1361.

THE LIGHT.

PUBLISHED ON THE 1ST & 16TH OF EVERY MONTH

Vol. IV. No. 5. MARCH 1, 1925. Annual Subscription Rs. 2. For Students Rs. 1. Foreign Countries 2s.

OUR BERLIN LETTER

(By F. K. Khan Durrani.)

We had a very successful lecture at Potsdam during the small week, at which Maulvi Sadr-ud-Din, the Muslim Missionary, rather surprised him. He spoke in German, and twice once for his principal lecture and the second time in reply to some objections. The Maulvi can talk in German fairly well, but to meet the requirements of daily intercourse is one thing, and to address a learned congregation on a profound subject like that of Islam is another. Courage, the force of conviction that was in him, or a sheer spirit of heroism, call it what you will, but it did not seem to me to be his strength, and the usual ragging smile on his face and the snap of the hand as he explained the location of Islam to the audience numbering about sixty ladies and gentlemen.

The lecture had been arranged by a gentleman, Herr Schwann, by name. He used to be a clergyman, but being a man of rather advanced views, and seeing that his own convictions were at variance with the teachings of the church, he had to resign the ministry, and organized a separate congregation of his own, of earnest men and women who, like himself, could not see their way to agree to the teachings of the church. He invited Maulvi Sahib to have what we may call a dialogue with himself and members of his congregation. Any previous question on the part of Maulvi Sahib was therefore out of the question. The congregation assembled at 4 P.M. in a hall at Potsdam, and it was then decided that instead of a dialogue, they would rather have a lecture.

The meeting was opened by Herr Schwann after whom Maulvi Sadr-ud-Din Sahib spoke for about an hour, during which he touched upon the salient features of Islam. After him, the discussion began. An old man (I have many white hairs there) with snow-white hair, a judge by position, spoke with great force, and said, among other things,

that Jesus was the Son of God. Maulvi Sahib's reply was so thorough and convincing, especially as well as from the Bible, that the poor old judge felt quite crushed. Other speakers followed. What they had heard and learnt of Islam that night, was quite new to them, and they were unanimous in applauding the spirit of it. As to the doctrine of the oneness of God, it was an exploded idea, nobody believed in it and it was silly to dig up old graves, for old graves yielded nothing but rotten bones.

The meeting lasted up to 11 o'clock. As the speaking hour up, I offered some literature which I had carried along with me for the purpose and it was taken by almost every one with great avidity. A new community has been opened up to us, and we expect, that by the grace of Allah it will lead to some good.

THE LIGHT

is nothing of the kind of a business venture. It is run purely with a view to spreading the light of Islam amongst the Muslims as well as non-Muslims and introducing a true Islamic spirit in the rising generation of Islam. Subscription is minimal, not covering even the salary. Students who form the bulk of the subscribers are charged only five paise. The aim of "The Light" is especially to request to extend a helping hand. Manager.

1. Subscribing themselves.
 2. Securing fresh subscribers.
 3. Paying up arrears.
 4. Favouring us with donations towards the paper's funds.
- The well-wishers among the Muslims are especially requested to extend a helping hand. Manager.

IMAMS 1924-2024



MAULANA SADR-UD-DIN



DR. S. M. ABDULLAH



MUHAMMAD AMAN HOBOHM



MUHAMMAD YAHYA BUTT



CH. SAEED AHMAD

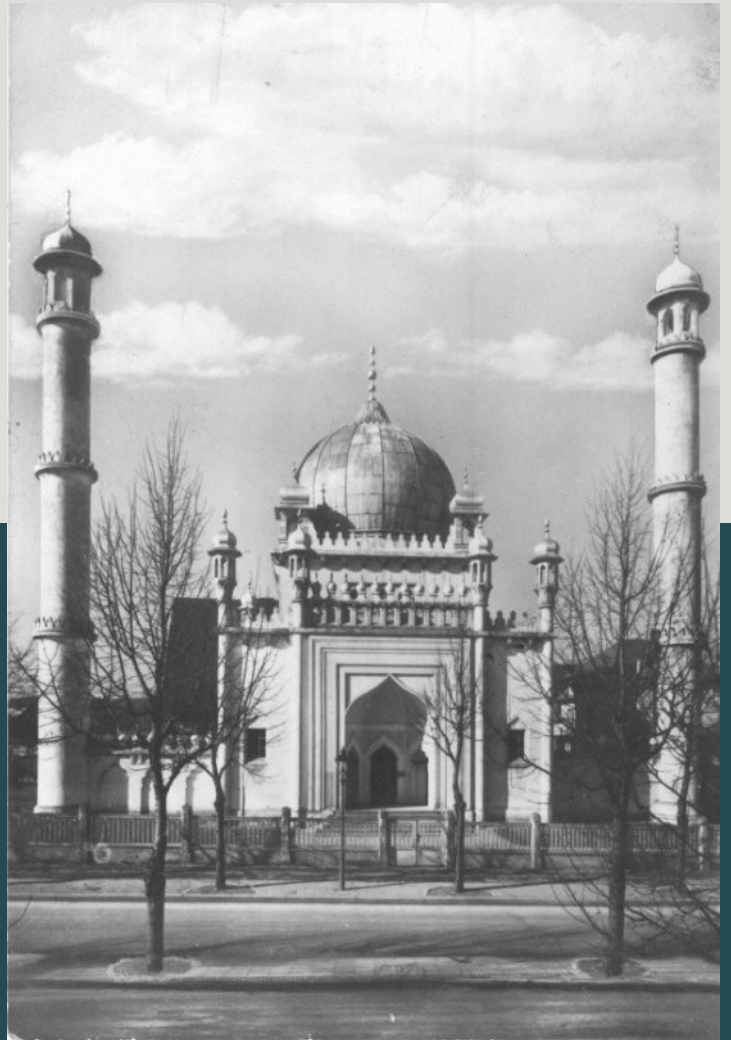


CH. RIAZ AHMAD



AMIR AZIZ

This booklet gives an overview of the hundred year old history of the Berlin Mosque, shedding light on its conception, construction, and unique architecture. The mosque has been under the leadership of a variety of Imams of the Lahore Ahmadiyya Movement, and has undergone extensive reconstruction and renovation. The Berlin Mosque is not only a National Monument of Berlin, but a vibrant center of Islamic learning and influence, uniting people of diverse backgrounds in an inclusive environment.



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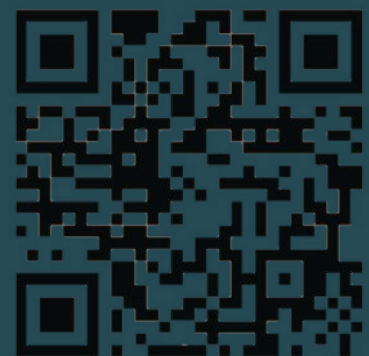
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